

CHRISTIAN TELESCOPE.

VOL. I.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

At his new Office, No. 8, North Main-Street (3d story) near the Market-House.

Rev. DAVID PICKERING, Editor.

"A FEARFUL THING."

"It is a fearful thing to fall into the hands of the living God." Heb. x. 31.

We have been solicited to give an explanation of these words, because of their supposed difficulty in relation to the doctrine of universal salvation. They are frequently quoted to support the sentiment of endless misery, and are used as a starting point, or exordium to the most passionate appeals to the feelings and fears of the youthful part of community, whom tradition has taught to apply them to a future state of indescribable suffering.

After repeating this passage, it is customary for speakers to take for granted that they are descriptive of the miseries of another world, and to proceed in portraying to the imagination of their hearers the most frightful picture of what they call the future destiny of the wicked, until the passions of the timid and unsuspecting are wrought up to the highest point of excitement!

Without calling in question the rectitude of their motives, we may justly inquire, by what authority they so apply the text under consideration? Does the apostle apply these words to a future state? Has he apprized the reader, either in the text or context, that he was giving a description of the eternal destiny of the wicked?—No such pretence, we think, will be set up by those who have carefully examined the passage and its connexions.

In the preceding verses, the apostle was cautioning his brethren against a relapse into their former errors, by reminding them, that if they indulged in wilful sin after they had received the knowledge of the truth, they could not be restored by the offering of a sacrifice, as was the case under the Jewish dispensation, when those who transgressed against the law of their religion, and were desirous of returning, might be restored to their former condition by the use of a sin-offering; but that certain punishment awaited their (the christian's) apostacy; and which he declares to be "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." That a fearful looking for of judgment and fiery indignation is now the punishment of those who knowingly and wilfully transgress the wholesome rules of the gospel, is attested by the experience of all those, into whose hearts the true light hath shined.

The apostle then proceeds to summon one of the most prominent and daring transgressions of the Mo-

saic law, and contrasts the punishment of its perpetrator with that which would inevitably be experienced by those who abused the sublime instructions and blessings of the gospel. "He that despised Moses' law, died without mercy (or reprove) under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" Whoever will indulge a moment's rational reflection, will see that the punishment of the transgressor of Moses' law could not be that of *endless misery*; for were this the fact, a greater punishment could not be inflicted.—But the apostle speaks of a still *greater* punishment, which awaited those who sinned under the light of the gospel. The highest degree of punishment threatened by the law of Moses, against the rebellious subject, was DEATH: St. Paul speaks of a *sorer punishment*, to be experienced by such as abused the instructions and privileges of the NEW and BETTER COVENANT. Every one, who is in any good degree acquainted with the power of language, will discover that this form of expression contains a comparison between the two kinds of punishment mentioned by the apostle: And if the degrees of comparison be admitted in these two cases, they both must be limited: for that which is *finite*, and that which is *infinite*, will not, strictly, admit the degrees of comparison. Hence the conclusion follows, that both the punishments here mentioned must be *finite* and limited, though the latter is more severe than the former. That, under the Mosaic law, was corporeal—but that, under the gospel dispensation, is mental, or of the mind; and may, therefore, be more severe than any temporal affliction.

Having shown that the preceding context gives no support to the doctrine of interminable woe, we may now inquire what support this doctrine derives from the text under consideration:—Is it suggested, that, "to fall into the hands of the living God," implies falling under his severe chastisements? We readily grant it;—and subjoin, in the words of Solomon, "My son, despise not the chastening of the Lord, neither be weary of his correction: for whom the Lord loveth, he correcteth, even as a father, the son, in whom he delighteth." Prov. iii. 11, 12. The design of chastisement or punishment is too plainly set forth in this text to need any comment; and it ably refutes the sentiment of endless misery; unless the love of a kind Father would induce him to inflict never-ending tortures upon the tender and dependent object of his affections! which is a conclusion too preposterous to require a serious refutation. For collateral proof, and an entire confirmation of the benevolent design of God in the infliction of chastisement or punishment, the reader is requested to peruse with care and attention, the following passa-

ges of scripture—Deut. viii. 5. Job v. 17, 18. Psalms xc. 10, 11, 12. cxviii. 18. Heb. xii. 5—11.

No doubt it will now be said by some of our readers, that although this course of reasoning upon the divine testimony, is both useful and just, yet the evidence would be more satisfactory, were there any example in the scriptures which clearly illustrated and supported the position here laid down: That however cogent our reasoning may be, it cannot impose an obligation to abide by any conclusion, unless it be clearly laid down in the volume of truth—And if such evidence could be adduced in the present case, all dispute about the meaning of the text in question would be at an end.

It is happy for us that we are furnished in scripture with a case directly in point, and which frees the explanation we have given of this text from all suspicion. The example to which we allude is found in II. Samuel, xxiv. 14. From which it appears that David had caused the people of Israel to be numbered, contrary to the command of the Lord; and that the prophet Gad was sent to offer the king his choice of three punishments; namely, to have *seven years of famine* in the land, or to be *driven before his enemies three months*, or to be visited by *three days pestilence*. The choice which the king of Israel made on that occasion, will clearly illustrate the text which stands at the head of this article. "And David said unto Gad, I am in a great strait: let us now fall into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man."

Can any man, possessing but a common share of intellect, suppose that David would have preferred falling into the hand of God, to that of being driven before his enemies three months; or to that of suffering under a seven years famine, provided he thought that endless misery was the consequence of falling into the hand of his Maker? Would he not rather have been driven before his enemies all the days of his life, or lived in perpetual famine? There can be but one sentiment in answer to these questions. Why then should modern professors make use of such language to give countenance to a doctrine which stands opposed to the character of DIVINE GOODNESS, and is in every way repugnant to the most benevolent feelings and desires of all good men? We think it must be a conviction in their minds of the scarcity of evidence to support their hypothesis.

It was, indeed, a fearful thing for the king of Israel to fall into the hands of the living God; but it was not so much to be dreaded, as that of falling into the hands of men! In the one case, he had a plenitude of mercy for his dependence: in the other, he had no mercy to expect from the fury of his enemies. Were the Deity an *unmerciful tyrant*, it would be infinitely better to stem the impetuous torrent of human fury, than to fall into his hands: But the adorable goodness of the great Creator is a

subject of grateful reflection, even under the severest afflictions and chastisements of his hand—"For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his *tender mercies*."

By the aid of the divine testimony, we are presented with a delightful vision of the mercy and justice of God, blended in infinite harmony and perfection, rendering his rebukes in the severest chastisements for the suppression of iniquity, and revealing the grand designs of his grace for the reconciliation of all things to himself! Let man, then, fear the *rod*, and *Him* who hath appointed it; nor flatter himself that the *evil day is afar off*! "For the wages of sin is death; and there is no peace unto the wicked."

The sinner's heart is like the troubled sea,
Where waves of anguish beat! where misery,
In all her dread array; her dark attire,
Erects her throne, and lights her dismal fire!

ANECDOTE, AND IGNORANCE.

What is very improperly called an *anecdote*, has found its way into all the *limitarian* papers, received at this office: It contains a question, which is said to have been proposed by an "Indian boy, who had been some time under a course of religious instructions," and was addressed to his teacher. The following is the question—"How long is it, since Christ died for sinners?" The answer of this pious instructor to the native son of the forest, was, "that it was 1824 years." Query—Would it not be a wiser course for the abettors of missionary schemes, to employ some persons to instruct these simple *children of nature*, who know the difference between the *birth* and *death* of Christ? For instead of containing a statement of the time which has elapsed since the *death* of Jesus, this answer embraces the whole time since his *birth*, in Bethlehem, of Judea!

The two next questions evince the whole design of this *would-be* anecdote: "Did he mean all his children, when he said, 'Go preach the gospel?'" The answer was, "Yes." Another question is then put down, which clearly shows that a *sortie* was intended upon the purse-strings of the unsuspecting—"Why, then, has it not been brought to us before?" Or, what is the same thing—"why has not the money been furnished to send you, and many others, in the capacity of missionaries, to let us into the mysteries of God's *secret will* before?" The teacher, it is said, was speechless.—Alas! the *money* had not arrived to kindle the flame of their charity?

FOR THE CHRISTIAN TELESCOPE.

MR. EDITOR,

I am happy that you have embarked in my inquiry, as I can entertain no reasonable doubt of your being able finally to give me entire satisfaction. But at present, sir, you will permit me to say, I have not received that satisfaction which I anticipate. It appears to me that you have not sufficiently attended to the main point in question, viz. to show from the context of Rev. v. 13. that Dr. Edwards' interpretation is erroneous, and that the one given by the Universalists is the true one. The main points to be determined, if I rightly understand the subject, are,

1st. Whether the 13th verse be a part of the song begun in verse 9th; and 2d. Whether this song is represented as sung at the time when Christ prevailed to open the sealed book, or after the completion of the scheme of grace. Dr. Edwards, whether right or wrong, attempts to show, that the 13th verse is a part of the same song begun in verse 9th, and that this song is represented as being sung, not after the completion of the scheme of grace, but at its supposed introduction. If he be right in this construction of the context, it undoubtedly follows, that this passage has nothing to do with the *actual* and *final* salvation of mankind.

I wish you, therefore, dear sir, to show, from a critical review of the context, that the general song of praise in the 13th verse, is not represented as sung at the commencement, but after the conclusion of the scheme of redemption. This will strike at the very root of Dr. Edwards' interpretation.

As to the nature of the praise spoken of in this passage, it wholly depends upon the construction which is given the text. If Dr. Edwards be right in applying this passage to the supposed period of the introduction of the scheme of redemption, it will follow of necessity, that it is figurative praise and homage which is spoken of, like that which is offered by the whole creation, animate and inanimate.

You do not appear, sir, to have fully apprehended the meaning of the Doctor in referring to Psalm lxxv. 11, 12, 13. Isa. lv. 12, 13, &c. He did not indeed refer to these passages when writing on the passage under consideration, but when remarking on the 8th of Romans. When commenting on the 8th of Romans, he refers to a large number of instances where the inanimate creation is represented by the sacred writers as offering homage and praise to God. From the number which he has referred to, I subjoined the two which were in the note at the bottom. These passages were not alleged by the Doctor as parallel with Rev. v. 13, in the general subject, but simply as instances where the inanimate creation is represented as offering praise to God. To this purpose he refers to the following. Psalm xlviii. 8. Isa. xlv. 23. xlv. 1, 2. xlix. 13, &c.

Thus the Doctor concludes, that the praise offered in Rev. v. 9—14. is only figurative homage, supposed to be uttered at the time when Christ prevailed to open the sealed book, or to undertake the work of redemption, the same as when it is said, *all* God's works bless and praise him. See Psalm ciii. 22. cxlv. 10.

A SUBSCRIBER.

MORALIST, NO. 11.

FOR THE CHRISTIAN TELESCOPE.

When we take into consideration the weakness and frailty of man, and recognise him as subject to a rule of moral duty, and as accountable for every wandering from the path of virtue and conscious integrity—when we view him surrounded with allurements to invite him from the bowers of innocence, and with objects calculated to divert his mind from things heavenly and divine, we are often astonished at the stupidity and indifference which in so eminent a degree, and in so many instances, mark his

progress in life. The stay of man on earth is at the longest, but a fleeting period. His glass is soon wasted. He awakes in the morning, and at evening sleeps in death to wake no more, till the archangel's quickening voice reanimates the slumbering dust! The life of man is but a brittle fibre, which the wand of death sunders for ever! It is, indeed, as the *shadow that continueth not*. The situation of man is beyond the power of language to portray. He finds himself in a world promiscuously strewed with objects which are both attractive and repulsive, and by these mysterious powers he is made to wander to and fro, the child of discontent and wretchedness.—His desire for rest and satisfaction; his mighty thirst for continuance of being; his aspirations for distinction and renown, are all objects of uncertainty and chance, which are kept from human ken and participation, by a veil of awful ambiguity, and serve but to hold him subject to a continual succession of expectations and disappointments. How disconsolate must that man be, who looks not beyond this temporary scene for happiness and divine satisfaction; whose hopes for bliss are centred in the possession of earthly grandeur and magnificence! He is cast upon the ocean of life which rocks with continual commotion; whose mountain waves every moment threaten to shatter his crazy barque, and augurs instant destruction. He looks for deliverance, but beholds nothing but the lightning's vivid flash, as it rends the vaulted arch, and the fathomless abyss beneath, into which he must inevitably plunge! He calls for assistance, but his petitions are not heard.—What now are all his vast resources—his gaudy train of statues—his earthly equipage and hopes? Are they obedient to his summons for relief? Can riches smooth the billowy raging of the tempest, or rescue their possessor from oblivion's frightful gulf? Has wealth the power to blunt the siathe of Death, or screen its votaries from the monster's agonizing grasp? Does the grim monarch of the dust reverence the glittering toys of sense, or pay deference to diadems of honour? Death knows no badges of distinction! The humble cottager, and the sceptred king, arrested by his irrevocable summons, commingle in the dust, and own alike in mute eternal silence, the tyrant's boasted power! Consider, then, O weak unthinking mortal! what thou art—an embryo of existence! Weigh in thy scale of reason and experience, the world and all its glittering apparel, which time's all-conquering power is continually wasting to decay. Pause and reflect that all the earth presents to thy enraptured fancy is perishable in its nature, and is already marked by the angel of destruction. The scenes of time, though enchantingly pleasing, are nevertheless deceptively and deludingly gay. Although they may flatter your imagination, and seem to smile peace and security, and promise permanent enjoyment and satisfaction to the soul; yet in the dark hour of peril and calamity, when destruction's cloud shall lower your sky, portending instantaneous ruin, you shall supplicate their friendship and protection, but to no avail.—In vain shall be your calls for their assistance; for when the hour of darkness and despair shall arrive, and dreadful consternation fill the mind, then shall you find

your confidence has been misplaced ; your anticipations blighted ; and your hopes in precarious objects leave naught behind them but disappointment !

FOR THE CHRISTIAN TELESCOPE.

ORIGINAL POETRY.

Suggested by hearing a discourse delivered on Christmas evening, at the Universalist Chapel, in commemoration of the BIRTH of CHRIST :

Herald of peace ! the news proclaim ;
'Tis welcome to my ears,
A Saviour ! oh, the blessed name ;
A name which Heav'n reveres.

"Peace on the earth, good will to men !"
The joyful shepherds heard :
Then let us shout a loud amen !
While joy our hearts pervade.

From morn, till eve, I'd sit to he
(On a long summer's day,)
The truth which did so plain appear,
And longer wish to stay.

Go on, and prosper ; preach the Son,
The gospel trumpet blow ;
Till Peace adown our streets shall run,
And like a river flow !

AN ATTENTIVE HEARER.

SELECTIONS.

MISSIONARY SOCIETIES, &c.

The following is from a pamphlet, lately published in New-Haven, Conn. on the subject of our *Education, Bible and Missionary Societies* :

These three great societies originated in the same source, with like motives and objects, and officered by the same classes of rich civilians and proud ecclesiastics. Their policy, in trading under three firms, is like that of many mendicants, who shift their clothes and their stories three times a day, that they may have a treble chance of income.

The first projectors calculated with great certainty, 1st. That men are very prone to buy heaven on any terms, short of those proposed in the gospel.—The followers of Ananias and Sapphira, who wished to buy into the Church, abound in our land. Hence there was a fair prospect of *money*, the main-spring of the new religion.

2d. That full employ would be given to many paper makers, printers, binders, gilders, treasurers, secretaries, and thousands of agents, and that there would be no danger of opposition from lawyers, physicians, merchants, or any other professions of men, depending for support on the *currency of opinions*.

3d. That young men, having the offer of an education without expense, and of a wife in due season, and of support for both in foreign lands, would *naturally* become pious and be zealous in favour of the societies.

4th. That colleges, being assured of great additions to their number and correspondent income, might be relied on as a sure support.

5th. That the Presbyterian and Congregational

Clergy might be relied on for the best reasons, none of which are mentioned in their annual reports.

6th. That rich men and great civilians, looking for the first offices in our general and state governments, would be willing to yield their names and money for the influence of these great establishments.

In the organization of the Bible Society, it was provided, in order to keep *priestcraft* out of sight, that the Board of Managers should consist of thirty-six *laymen*, and the President and Vice-President were *laymen* ; but by a glorious under-current, provided in the 9th article of the constitution, "every minister of the gospel, who is a member of the Society, shall be entitled to meet and vote with the Board of Managers, and be possessed of the same powers as a manager himself." This was *Trap No. 1*, for catching men, and in it have been caught most of the orthodox, presbyterian and congregational clergy of our country, thirty dollars for life-membership of each having been paid by the ladies of their respective congregations.

The Minister members, thus secured, would naturally aid in the all-important work of drawing money from the people, not forgetting the seasons of alarming sickness, and the under-labourers would have the task of making and setting minor *traps to catch men*.

The office of director, which might be purchased by a subscription of fifteen dollars annually, and the office of director for life, to be purchased by a payment of one hundred and fifty dollars, were blank offices of honour, not subjected to any service whatever ; but even this was a *second trap* to catch men.

Life-membership, at thirty dollars, has appeared to many *laymen of little faith*, to be a fair object of purchase, for which they are well paid by an annual publication of their names.

The publication of the titles of auxiliary societies, with the names of president, secretary and treasurer, is a trap of small dimensions, but just fitted for those who are to be caught in it.

In all the societies there is great reliance on the unceasing labours of auxiliaries, all of which, after collecting their tithes of mint, anise and cummin, are to send the same to the mammoth or parent society.

We have already adverted to the trapping of the societies, and have mentioned the plunder of a bed-ticking from a poor woman, and came very near giving some account of the agency of a reverend member of the Bible society in Orange, regarding the last will of one of his parishioners, and we are now induced to give some additional views of the *trapping* of these societies. They verily catch men.

After every scheme for drawing *money* has been practised, resort is had to *money's worth*, viz. to the produce of Missionary fields and flocks, potatoe and pumpkin grounds, to stockings, socks, shirts, and shirtees, to the savings from the richness and ornament of a wedding cake, to the savings of a small boy in the article of butter, and of a man by the disuse of a neckcloth, avails of a gold necklace from an indigent female, collections at prayer meetings, an old handkerchief from an aged widow, the avails of

charity boxes, old shoes, boots, and hats ! If any wish to pursue the disgusting detail, we refer them to the annual reports.

The collection of such articles is oft times better than the collection of money, for the articles, being appraised at three or four times their value, and thus placed to the credit of the donors, whose names are of course published, may be supposed to advance the donors correspondently towards the heaven of these societies, which we take to be many degrees lower than the heaven of believers in the doctrines, and of practitioners in the morals of the New Testament.

In referring to the annual report of the societies, we find ourselves wonderfully surrounded by traps to catch men, (see especially the 7th report of the Bible society from page 147 to page 189, a *black list* indeed, which we would copy but for its length.)

There is scarcely a populated square mile of our country, which is not infested by the graceless agents of these societies, insinuating themselves into houses, as the fibres of a cancer do into the human body, and if the father of a family will not give, the mother may make up the amount of demand from her table linen, her spoons or her cheeses, and if neither will give, perhaps a son or a daughter at school may be taxed for deficiencies !

All this *trapping* business bears hardly on a class of poor honest people, whose whole earnings would be but as a drop of the bucket to the ocean, if added to the wealth of the managers of these societies : but the objection against such extortions from the poor, the meek and the lowly, would be partly obviated, if the sacrifices, required from them, were to be made, in fair measure, by the lords of the Bible Depository. Do the excellencies, the honourables and the reverend doctors, living on fat salaries, deprive themselves of butter or of neck-cloths ? Do their wives and children forego the use of Indian ornaments of jeweller's gold on their necks, ears and wrists ? And do they have no parties to consume, in a night, enough to buy Bibles for the largest county in our new settlements ? Alas ! the widows and the orphan, the poorest of our poor, are to be told by the panders of these institutions, that *they* must endure the want of all things and must part with their last cent, for that the Creator of all worlds can no longer sustain his moral government without money, and that if he can have money or money's worth, he can carry his cause to the ends of the earth and the islands of the sea !

It is painful to pursue such a subject, because every view of it exhibits in such odious colours the *trapmen* and their employers ; but it is a fact, that, "as a cage is full of birds, so are their houses full of deceit : therefore they are become great and waxen rich."

FEMALE PIETY.

AN EXTRACT.

Religion in a female secures all her interests. It graces her character, promotes her peace, endears her friendship, secures her esteem, and adds a dignity and worth indescribable to her deeds. How sweet ! when the mistress of a family is the hand-

maid of the Lord—when the mother of children is an example of piety—when the wife of our bosom is espoused to the Redeemer! how desirable that the daughter be a chaste virgin to Christ! that the sister leaneth on the arm of him who sticketh closer than a brother! that the songstress of the temple belong to the heavenly choir! How pleasant when the absent husband can think of home, and reflect that angels watch the place, who may guard the interest and the health of his heaven-born companion, and the children of the covenant! When about to leave her a widow, and commit to her exclusive care his helpless offspring, how consoling if her character is such that she can lean upon the widow's God, and put her children under the guardianship of him who is the father to the fatherless! Then he quits the world calm and happy, supported by the hope, that he shall meet them in heaven.—Religion has a peculiar sweetness when it mingles with the softness of the female character.

FROM THE CHRISTIAN INTELLIGENCER.
UNITARIANS.

Mr. Editor—I have perused several numbers of your paper, and am much pleased with the spirit and disposition with which it appears to be conducted. The friendly and respectful manner in which you express yourself in relation to *liberal christians*, is peculiarly gratifying to one, who is willing to be classed with Unitarian Universalists. In this respect I consider your publication entitled to the higher credit, since you have not returned "railing for railing," even when your views have been unkindly assailed, by editors professing liberal sentiments. It is, in my judgment, to be seriously regretted, that the editor of the "Christian Register," a paper which I have read with the greatest interest, should, of late, become so pointedly hostile and unfriendly towards avowed Universalists. He must have forgotten the admonition of the Saviour to his disciples: "Judge not, that ye be not judged: for, with what measure ye mete, unto others, it shall be measured to you again," or he would not indulge in so much rancour and illiberality towards those who are his brethren in Christ. The course which he is pursuing, affords a pretext, by which the Orthodox can justify themselves, in vilifying and slandering Unitarians. As an instance in support of this statement, (and in hopes that it may induce my Unitarian brethren to discountenance such impolitic and anti-christian measures,) I will furnish you, for publication, some extracts from the "Boston Recorder," touching the principles, character and practices of *liberal christians*. The article to which I allude, related to "Ministerial Exchanges." One principal object of the Orthodox writer, is to show, that Unitarians are chargeable with palpable inconsistency, in complaining of the bigotry and illiberality of Orthodox Ministers who refuse to exchange services with them, while these same Unitarian Divines, are equally averse to exchanging desks with Universalists. And I must acknowledge that his observations and reasoning are calculated to excite a train of important reflections in the mind of an attentive reader. But in the effervescence of feeling, he is betrayed into harsh and slanderous asser-

tions against Unitarians, that should serve as a warning to them, not to be guilty of similar treatment towards others. The following is a specimen of the article in the "Recorder."

"Hollow and cheerless as their system is, yet its advocates (Unitarians) were not lost to all regard for Christian consistency. The ancient distinction between believers and unbelievers, the penitent and impenitent, saints and sinners, is utterly discarded and ridiculed. The table of the Lord is spread for all; no man is so abandoned, that he may not enjoy the highest privileges of the church, without exposing himself to the unwelcome inquiry from any one, 'what dost thou here?' No man's opinions, or feelings, or conduct, are to debar him from partaking of the body and blood of Christ—and the libertine, the drunkard, the profane swearer, if his inclinations prompt, has as good a right as any man, however pure his character, to participate in all the rights of the Christian Church!"

Such is the melodious strain in which that orthodox possessor of all which is amiable, indulges towards a very respectable, numerous, and influential body of Christians in Massachusetts. But the editor of the Christian Register would complain of such representations with an ill grace, unless he is blind to his own failings and conduct. He has written in a similar manner against Universalists; and I do not know, but that, as a man of veracity and general uprightness, the writer in the Recorder is his equal, and his assertions entitled to equal credit. I have not heard that either of them has been impeached. The illiberal effusions of both, are mere unsupported assertions.

The article in the Recorder further states, "the Orthodox regard both systems, (Universalism and Unitarianism) as equally fatal, and infinitely removed from the system of truth revealed in the scriptures; and that they cannot, with consistency, admit Unitarian ministers to be Christian ministers!" The writer then inquires, "Who are the members of Unitarian churches and congregations? Are not a large proportion of them Universalists? Is it common to find the bold and well informed believer in Universal salvation, uneasy under Unitarian preaching?" His conclusion finally is, that the reason why Unitarians are ashamed of their brethren in Christ is, that "Universalism is yet an unpopular name;" "is not associated with the learned and noble among us;" and is not a "fashionable religion!"

It is not my intention, Mr. Editor, to justify the orthodox zealot in his accusing Unitarians of such "hollow" and "hypocritical" pretensions and conduct, as the above language implies; but to show my brethren, who may chance to look into this paper, that the course pursued by some of our leading men, is imprudent and injurious. Let us heed the admonition—"Judge not."

UNITARIAN UNIVERSALIST.

SCOLDING.—I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How then can they govern others? Those who govern well are generally calm. They are prompt and resolute, but steady and mild.

FROM THE ALBANY REGISTER.

By Thomas Sturtevant, Esq.

"Lo, I am with you," saith the Lord—

"Lo, I am with you here!"

Lo, Heav'n and glory shall reward,

My last, and dying tear!

Though I feel the pangs of sin;

Though I feel the pains of vice;

JESUS in Jerusalem

Has cleans'd my spirit thrice.

Heav'n and God my fate have known

And Angels shed the tear,

Which will ascend to Jesus' throne,

And make my conscience clear.

Glory to the Son of God!

Glory to the friend of souls!

Satan ne'er can lift the rod,

Which JESUS CHRIST controls.

☞ Reply to "A Subscriber," in our next.

MARRIED,

In this town, on Sunday evening last, by Rev. Mr. Wilson, Mr. John P. Hall, to Miss Ann-Eliza Thompson, all of this town.

On Monday evening last, by Rev. Mr. Pickering, Mr. Normand Lyman, of Hartford, Con. to Miss Elizabeth Walker, of this town.

In Smithfield, Dec. 26th, by Rev. Stephen Cutler, Mr. Moses M. Wheeler, to Miss Martha Wheelock, of Cumberland.

In Woodstock, Con. on Sunday last, by Rev. Mr. Grove, Mr. Pardon Kimball, formerly of Gloucester, R. I. to Miss Emily Manning.

DIED,

In this town, Dec. 23d, Marcus Leonard, son of Peter Pratt, Esq. aged about 9 months.

On Saturday last, Henry Martin, infant son of Mr. Moses Curtis, aged 15 months.

On Monday evening last, Hamilton Ames, infant son of Mr. Isaac Arnold, aged 6 months.

On Monday morning last, Jeremiah, infant son of Mr. Henry Child.

On Wednesday morning last, Benjamin Smith, aged 56.

At Havana, on board schr. Lina, of this port, William Daggett, only son of Captain Nathan Daggett, of this town, in his 16th year.

FANCY JOB PRINTING.

BARZILLAI CRANSTON,

Having furnished his new office with the necessary materials, offers to execute all kinds of JOB PRINTING, in the handsomest manner, at short notice, and on as low terms as it can be done at any office in town.

BOOK PRINTING.—B. C. has also prepared his office for Book Printing. Having a new Printing Press, and also a powerful Bookbinder's Press, (for pressing paper after it has been printed on,) together with new Types, he will be able to print Books and Pamphlets in as neat a manner as can be done in the United States.—Terms favourable.